Morning and Evening Dhikr

Based on the Quran and Hadith

Bukhari

A Guide to Morning and Evening Dhikr

Introduction

Allah **Subhanahu wa Ta'ala** has commanded His believing servants to constantly remember Him with abundant **dhikr** and to always make **dhikr** a part of their lives. As He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا * وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

Yaa ayyuhalladzīna āmanudz kurullāha dzikran katsīran. Wa sabbihūhu bukrataw wa aṣīlā.

Meaning: "O you who have believed! Remember Allah with much remembrance, and glorify Him in the morning and the evening." (QS. Al-Ahzab: 41-42) [1]

These **dhikrs** are a strong practice with many benefits. By engaging in **dhikr**, a Muslim can begin and end their day by remembering Allah, seeking His protection, provision, and blessings. This document will present a

collection of authentic morning and evening **dhikr**, their timing, their virtues, and a pre-sleep **dhikr** as an addition.

Morning Dhikr (أَذْكَارُ الصَّبَاحِ)

1. The Throne Verse (Ayat Al-Kursi)

اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ، لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ، لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allāhu lā ilāha illā huwal-ḥayyul-qayyūm, lā ta'khudhuhū sinatuw wa lā nawm, lahū mā fis-samāwāti wa mā fil-arḍ, man dhal-ladhī yashfa'u 'indahū illā bi-idhnih, ya'lamu mā bayna aydīhim wa mā khalfahum, wa lā yuḥīṭūna bi-shay'im min 'ilmihī illā bi-mā shā', wasi'a kursiyyuhus-samāwāti wal-arḍa, wa lā ya'ūduhū ḥifẓuhumā, wa huwal-'aliyyul-'aẓīm.

Meaning: "Allah, there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." (QS. Al-Baqarah: 255) [2]

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2. Reciting 3 Surah

1. Surah Al-Ikhlas

قُلْ هُوَ اللَّهُ أَحَدٌ () اللَّهُ الصَّمَدُ () لَمْ يَلِدْ وَلَمْ يُولَدْ () وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qul huwallāhu aḥad. Allāhuṣ-ṣamad. Lam yalid wa lam yūlad. Wa lam yakul-lahū kufuwan aḥad.

Meaning: "Say, 'He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" (Recite 3 times)

2. Surah Al-Falaq

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ () مِنْ شَرِّ مَا خَلَقَ () وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

() وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ () وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Qul a'ūdhu bi-rabbil-falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin idhā waqab. Wa min sharrin-naffāthāti fil-'uqad. Wa min sharri ḥāsidin idhā ḥasad.

Meaning: "Say, 'I seek refuge in the Lord of daybreak, from the evil of that which He created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies.'" (Recite 3 times)

3. Surah An-Nas

قُلْ أَعُوذُ بِرَبِّ النَّاسِ () مَلِكِ النَّاسِ () إِلَٰهِ النَّاسِ () مِنْ شَرِّ الْوَسْوَاسِ

الْخَنَّاسِ () الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ () مِنَ الْجِنَّةِ وَالنَّاسِ

Qul a'ūdhu bi-rabbin-nās. Malikin-nās. Ilāhin-nās. Min sharril-waswāsil-khannās. Alladhī yuwaswisu fī ṣudūrin-nās. Minal-jinnati wan-nās.

Meaning: "Say, 'I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer - who whispers into the breasts of mankind - from among the jinn and mankind.'" (Recite 3 times) [3]

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3. Reciting:

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِن شَرِّ مَا خَلَقَ

A'ūdhu bi-kalimātillāhit-tāmmāti min sharri mā khalaq.

Meaning: "I seek refuge in the perfect words of Allah from the evil of what He has created." (Recite 3 times) [4]

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4. Reciting:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillāhilladhī lā yaḍurru ma'a ismihī shay'un fil-arḍi wa lā fis-samā'i wa huwas-samī'ul-'alīm.

Meaning: "In the name of Allah, with whose name nothing on earth or in the sky can cause harm. He is the All-Hearing, the All-Knowing." (Recite 3 times) [5]

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5. Reciting:

رَضِيتُ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّم نَبِيًّا

Raḍītu billāhi rabbā, wa bil-islāmi dīnā, wa bi-Muḥammadin ṣallallāhu 'alayhi wa sallama nabiyyā.

Meaning: "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad, may the peace and blessings of Allah be upon him, as a Prophet." (Recite 3 times) [6]

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6. Reciting:

سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ

Subḥānallāhi 'adada khalqih, subḥānallāhi riḍā nafsih, subḥānallāhi zinata 'arshih, subḥānallāhi midāda kalimātih.

Meaning: "Glory be to Allah as many times as the number of His creation, glory be to Allah as it pleases Himself, glory be to Allah as much as the weight of His Throne, glory be to Allah as much as the ink of His words." (Recite 3 times) [7]

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7. Reciting:

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ

Allāhumma 'āfinī fī badanī, Allāhumma 'āfinī fī sam'ī, Allāhumma 'āfinī fī baṣarī, lā ilāha illā anta. Allāhumma innī a'ūdhu bika minal-kufri wal-faqri, Allāhumma innī a'ūdhu bika min 'adhābil-qabri, lā ilāha illā anta.

Meaning: "O Allah, make my body healthy, O Allah, make my hearing healthy, O Allah, make my sight healthy, there is no god except You. O Allah, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave, there is no god except You." (Recite 3 times) [8]

8. Reciting:

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُك، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَك، وَجَمِيعَ خَلْقِكَ: بِأَنَّك أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَك لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

Allāhumma innī aṣbaḥtu ush-hiduka, wa ush-hidu ḥamalata 'arshik, wa malā'ikatak, wa jamī'a khalqik: bi-annaka antal-lāhu lā ilāha illā ant, waḥdaka lā sharīka lak, wa anna Muḥammadan 'abduka wa rasūluk.

Meaning: "O Allah, I have entered the morning and I call upon You to witness, and I call upon the bearers of Your Throne, Your angels, and all of Your creation to witness that You are Allah, there is no god except You, You are alone without any partner, and that Muhammad is Your servant and Your Messenger." (Recite 4 times) [9]

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9. Reciting:

حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Ḥasbiyallāhu lā ilāha illā huwa, 'alayhi tawakkaltu wa huwa rabbul-'arshil-'aẓīm.

Meaning: "Sufficient for me is Allah; there is no god except Him. In Him I have put my trust, and He is the Lord of the Magnificent Throne." (Recite 7 times) [10]

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10. Reciting:

أَصبَحْنا على فِطرةِ الإسلامِ، وكَلِمةِ الإخلاصِ، ودِينِ نَبيِّنا محمَّدٍ صلَّى اللهُ عليه وسلَّمَ، ومِلَّةِ أبِينا إبراهيمَ، حَنيفًا مُسلِمًا، وما كان مِنَ المُشرِكينَ

Aṣbaḥnā 'alā fiṭratil-islām, wa kalimatil-ikhlāṣ, wa dīni nabiyyinā Muḥammadin ṣallallāhu 'alayhi wa sallama, wa millati abīnā Ibrāhīm, ḥanīfan musliman, wa mā kāna minal-mushrikīn.

Meaning: "We have entered the morning upon the natural disposition of Islam, the word of sincerity (the shahada), the religion of our Prophet Muhammad, may the peace and blessings of Allah be upon him, and the creed of

our father Ibrahim, who was upright and a Muslim, and was not one of the polytheists." [11]

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11. Reciting:

اللهمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

Allāhumma bika aṣbaḥnā wa bika amsaynā, wa bika naḥyā wa bika namūtu wa ilaykan-nushūr.

Meaning: "O Allah, by Your grace we have entered the morning, and by Your grace we have entered the evening. By Your grace we live and by Your grace we die, and to You is the resurrection." [12]

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12. Reciting:

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

Yā ḥayyu yā qayyūmu bi-raḥmatika astaghīth, wa aṣliḥ lī sha'nī kullah, wa lā takilnī ilā nafsī ṭarfata 'aynīn abadan.

Meaning: "O Ever-Living, O Sustainer of all existence, by Your mercy I seek help. Rectify all of my affairs for me and do not leave me to myself for the blink of an eye, ever." [13]

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13. Reciting:

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذَا الْيَوْمِ وَخَيْرَ مَا بَعْدَهُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذَا الْيَوْمِ وَشَرِّ مَا بَعْدَهُ. رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

Aṣbaḥnā wa aṣbaḥal-mulku lillāh, wal-ḥamdu lillāh, lā ilāha illallāhu waḥdahū lā sharīka lah, lahul-mulku wa lahul-ḥamdu wa huwa 'alā kulli shay'in qadīr. Rabbi as'aluka khayra mā fī hādhal-yawm wa khayra mā ba'dah, wa a'ūdhu bika min sharri mā fī hādhal-yawm wa sharri mā ba'dah. Rabbi a'ūdhu bika minal-kasali wa sū'il-kibari, Rabbi a'ūdhu bika min 'adhābin fin-nāri wa 'adhābin fil-qabr.

Meaning: "We have entered the morning, and the dominion belongs to Allah, and all praise is for Allah. There is no god but Allah, alone without any partner. To Him belongs the dominion and to Him belongs all praise, and He is over all things all-powerful. My Lord, I ask You for the good of this day and the good of what comes after it, and I seek refuge in You from the evil of this day and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the evil of old age. My Lord, I seek refuge in You from the punishment of the Fire and the punishment of the grave." [14]

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14. Reciting:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allāhumma anta rabbī lā ilāha illā anta, khalaqtanī wa anā 'abduka, wa anā 'alā 'ahdika wa wa'dika maṣtata'tu. A'ūdhu bika min sharri mā ṣana'tu, abū'u laka bi-ni'matika 'alayya

wa abū'u bi-dhanbī faghfir lī fa-innahū lā yaghfirudh-dhunūba illā ant.

Meaning: "O Allah, You are my Lord, there is no god except You. You created me and I am Your servant, and I am abiding by Your covenant and promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me and I acknowledge my sin, so forgive me, for none can forgive sins except You." [15]

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15. Reciting:

اللهمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Allāhumma fāṭiras-samāwāti wal-arḍ, 'ālimal-ghaybi wash-shahādati lā ilāha illā anta, rabba kulli shay'in wa malīkah. A'ūdhu bika min sharri nafsī wa min sharrish-shayṭāni wa shirkih, wa an aqtarifa 'alā nafsī sū'an aw ajurrahū ilā muslim.

Meaning: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is no god but You, the Lord and Sovereign of all things. I seek refuge in You from the evil of my own self, from the evil of Satan and his polytheism, and from bringing any evil upon myself or causing it to a Muslim." [16]

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16. Reciting:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allāhumma innī as'alukal-'āfiyata fid-dunyā wal-ākhirah. Allāhumma innī as'alukal-'afwa wal-'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī. Allāhummas-tur 'awrātī wa āmin raw'ātī. Allāhummaḥfaẓnī min bayni yadayya wa min khalfī wa 'an yamīnī wa 'an shimālī wa min fawqī, wa a'ūdhu bi-'aẓamatika an ughtāla min taḥtī.

Meaning: "O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, conceal my faults and calm my fears. O Allah, protect me from what is in front of me and from behind me, from my right and my left, and from above me, and I seek refuge in Your greatness from being unexpectedly harmed from below me." [17]

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17. Reciting:

اللهمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا طَيِّبًا وَعَمَلًا مُتَقَبَّلًا

Allāhumma innī as'aluka 'ilman nāfi'ā, wa rizqan ṭayyibā, wa 'amalan mutaqabbalā.

Meaning: "O Allah, I ask You for beneficial knowledge, good provision, and accepted deeds." [18]

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18. Reciting:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha illallāhu waḥdahū lā sharīka lah, lahul-mulku wa lahul-ḥamdu yuḥyī wa yumītu wa huwa 'alā kulli shay'in qadīr.

Meaning: "There is no god but Allah alone, without any partner. To Him belongs the dominion and to Him belongs all praise. He gives life and causes death, and He is over all things all-powerful." (Recite 10 times) [21]

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19. Reciting:

سُبْحَانَ اللهِ وَبِحَمْدِهِ

Subḥānallāhi wa bi-ḥamdih.

Meaning: "Glory be to Allah and with His praise." (Recite 100 times or more) [20]

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20. Reciting:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha illallāhu waḥdahū lā sharīka lah, lahul-mulku wa lahul-ḥamdu wa huwa 'alā kulli shay'in qadīr.

Meaning: "There is no god but Allah alone, without any partner. To Him belongs the dominion and to Him belongs all praise, and He is over all things all-powerful." (Recited 100 times every day, either in the morning or the evening) [19]

Evening Dhikr (أَذْكَارُ الْمَسَاءِ)

1. The Throne Verse (Ayat Al-Kursi)

اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ، لاَ تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ، لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلاَّ بِإِذْنِهِ، يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ، وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلاَّ بِمَا شَاءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا يَئُودُهُ حِفْظُهُمَا، وَهُوَ الْعَلِيُّ الْعَظِيمُ

Allāhu lā ilāha illā huwal-ḥayyul-qayyūm, lā ta'khudhuhū sinatuw wa lā nawm, lahū mā fis-samāwāti wa mā fil-arḍ,

man dhal-ladhī yashfa'u 'indahū illā bi-idhnih, ya'lamu mā bayna aydīhim wa mā khalfahum, wa lā yuḥīṭūna bi-shay'im min 'ilmihī illā bi-mā shā', wasi'a kursiyyuhus-samāwāti wal-arḍa, wa lā ya'ūduhū ḥifẓuhumā, wa huwal-'aliyyul-'aẓīm.

Meaning: "Allah, there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great." (QS. Al-Baqarah: 255) [2]

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2. Reciting 3 Surah

1. Surah Al-Ikhlas

قُلْ هُوَ اللَّهُ أَحَدٌ () اللَّهُ الصَّمَدُ () لَمْ يَلِدْ وَلَمْ يُولَدْ () وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Qul huwallāhu aḥad. Allāhuṣ-ṣamad. Lam yalid wa lam yūlad. Wa lam yakul-lahū kufuwan aḥad.

Meaning: "Say, 'He is Allah, the One. Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" (Recite 3 times)

2. Surah Al-Falaq

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ () مِنْ شَرِّ مَا خَلَقَ () وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

() وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ () وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Qul a'ūdhu bi-rabbil-falaq. Min sharri mā khalaq. Wa min sharri ghāsiqin idhā waqab. Wa min sharrin-naffāthāti fil-'uqad. Wa min sharri ḥāsidin idhā ḥasad.

Meaning: "Say, 'I seek refuge in the Lord of daybreak, from the evil of that which He created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies.'" (Recite 3 times)

3. Surah An-Nas

قُلْ أَعُوذُ بِرَبِّ النَّاسِ () مَلِكِ النَّاسِ () إِلَٰهِ النَّاسِ () مِنْ شَرِّ الْوَسْوَاسِ

الْخَنَّاسِ () الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ () مِنَ الْجِنَّةِ وَالنَّاسِ

Qul a'ūdhu bi-rabbin-nās. Malikin-nās. Ilāhin-nās. Min sharril-waswāsil-khannās. Alladhī yuwaswisu fī ṣudūrin-nās. Minal-jinnati wan-nās.

Meaning: "Say, 'I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the retreating whisperer - who whispers into the breasts of mankind - from among the jinn and mankind.'" (Recite 3 times) [3]

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3. Reciting:

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِن شَرِّ مَا خَلَقَ

A'ūdhu bi-kalimātillāhit-tāmmāti min sharri mā khalaq.

Meaning: "I seek refuge in the perfect words of Allah from the evil of what He has created." (Recite 3 times) [4]

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4. Reciting:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Bismillāhilladhī lā yaḍurru ma'a ismihī shay'un fil-arḍi wa lā fis-samā'i wa huwas-samī'ul-'alīm.

Meaning: "In the name of Allah, with whose name nothing on earth or in the sky can cause harm. He is the All-Hearing, the All-Knowing." (Recite 3 times) [5]

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5. Reciting:

رَضِيتُ بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا

Raḍītu billāhi rabbā, wa bil-islāmi dīnā, wa bi-Muḥammadin ṣallallāhu 'alayhi wa sallama nabiyyā.

Meaning: "I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad, may the peace and blessings of Allah be upon him, as a Prophet." (Recite 3 times) [6]

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6. Reciting:

اللَّهُمَّ عَافِنِي فِي بَدَنِي، اللَّهُمَّ عَافِنِي فِي سَمْعِي، اللَّهُمَّ عَافِنِي فِي بَصَرِي، لَا إِلَهَ إِلَّا أَنْتَ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِن عَذَابِ الْقَبْرِ، لَا إِلَهَ إِلَّا أَنْتَ

Allāhumma 'āfinī fī badanī, Allāhumma 'āfinī fī sam'ī, Allāhumma 'āfinī fī baṣarī, lā ilāha illā anta. Allāhumma innī a'ūdhu bika minal-kufri wal-faqri, Allāhumma innī a'ūdhu bika min 'adhābil-qabri, lā ilāha illā anta.

Meaning: "O Allah, make my body healthy, O Allah, make my hearing healthy, O Allah, make my sight healthy, there is no god except You. O Allah, I seek refuge in You from disbelief and poverty, and I seek refuge in You from the punishment of the grave, there is no god except You." (Recite 3 times) [8]

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7. Reciting:

اللَّهُمَّ إِنِّي أَمْسَيْتُ أُشْهِدُك، وَأُشْهِدُ حَمَلَةَ عَرْشِكَ، وَمَلَائِكَتَك، وَجَمِيعَ خَلْقِكَ: بِأَنَّك أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، وَحْدَك لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ

Allāhumma innī amsaytu ush-hiduka, wa ush-hidu ḥamalata 'arshik, wa malā'ikatak, wa jamī'a khalqik: bi-annaka antal-lāhu lā ilāha illā ant, waḥdaka lā sharīka lak, wa anna Muḥammadan 'abduka wa rasūluk.

Meaning: "O Allah, I have entered the evening and I call upon You to witness, and I call upon the bearers of Your Throne, Your angels, and all of Your creation to witness that You are Allah, there is no god except You, You are alone without any partner, and that Muhammad is Your servant and Your Messenger." (Recite 4 times) [9]

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8. Reciting:

حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

Ḥasbiyallāhu lā ilāha illā huwa, 'alayhi tawakkaltu wa huwa rabbul-'arshil-'aẓīm.

Meaning: "Sufficient for me is Allah; there is no god except Him. In Him I have put my trust, and He is the Lord of the Magnificent Throne." (Recite 7 times) [10]

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9. Reciting:

اللهمَّ بِكَ أَمْسَيْنَا وَبِكَ نَحْيَا وَبِكَ نَمُوتُ وَإِلَيْكَ النُّشُورُ

Allāhumma bika amsaynā wa bika naḥyā wa bika namūtu wa ilaykan-nushūr.

Meaning: "O Allah, by Your grace we have entered the evening. By Your grace we live and by Your grace we die, and to You is the resurrection." [12]

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10. Reciting:

يَا حَيُّ يَا قَيُّومُ بِرَحْمَتِكَ أَسْتَغِيثُ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ وَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا

Yā ḥayyu yā qayyūmu bi-raḥmatika astaghīth, wa aṣliḥ lī sha'nī kullah, wa lā takilnī ilā nafsī ṭarfata 'aynīn abadan.

Meaning: "O Ever-Living, O Sustainer of all existence, by Your mercy I seek help. Rectify all of my affairs for me and do not leave me to myself for the blink of an eye, ever." [13]

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11. Reciting:

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ اللَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ اللَّيْلَةِ وَشَرِّ مَا بَعْدَهَا. رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وَسُوءِ الْكِبَرِ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ

Amsaynā wa amsal-mulku lillāh, wal-ḥamdu lillāh, lā ilāha illallāhu waḥdahū lā sharīka lah, lahul-mulku wa lahul-ḥamdu wa huwa 'alā kulli shay'in qadīr. Rabbi as'aluka khayra mā fī hādhihil-laylati wa khayra mā ba'dahā, wa a'ūdhu bika min sharri mā fī hādhihil-laylati wa sharri mā ba'dahā. Rabbi a'ūdhu bika minal-kasali wa sū'il-kibari,

Rabbi a'ūdhu bika min 'adhābin fin-nāri wa 'adhābin fil-qabr.

Meaning: "We have entered the evening, and the dominion belongs to Allah, and all praise is for Allah. There is no god but Allah, alone without any partner. To Him belongs the dominion and to Him belongs all praise, and He is over all things all-powerful. My Lord, I ask You for the good of this night and the good of what comes after it, and I seek refuge in You from the evil of this night and the evil of what comes after it. My Lord, I seek refuge in You from laziness and the evil of old age. My Lord, I seek refuge in You from the punishment of the Fire and the punishment of the grave." [14]

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12. Reciting:

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ بِذَنْبِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Allāhumma anta rabbī lā ilāha illā anta, khalaqtanī wa anā 'abduka, wa anā 'alā 'ahdika wa wa'dika maṣtata'tu. A'ūdhu

bika min sharri mā ṣana'tu, abū'u laka bi-ni'matika 'alayya wa abū'u bi-dhanbī faghfir lī fa-innahū lā yaghfirudh-dhunūba illā ant.

Meaning: "O Allah, You are my Lord, there is no god except You. You created me and I am Your servant, and I am abiding by Your covenant and promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me and I acknowledge my sin, so forgive me, for none can forgive sins except You." [15]

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13. Reciting:

اللهمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ لَا إِلَهَ إِلَّا أَنْتَ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءًا أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ

Allāhumma fāṭiras-samāwāti wal-arḍ, 'ālimal-ghaybi wash-shahādati lā ilāha illā anta, rabba kulli shay'in wa malīkah. A'ūdhu bika min sharri nafsī wa min sharrish-shayṭāni wa shirkih, wa an aqtarifa 'alā nafsī sū'an aw ajurrahū ilā muslim.

Meaning: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, there is no god but You, the Lord and Sovereign of all things. I seek refuge in You from the evil of my own self, from the evil of Satan and his polytheism, and from bringing any evil upon myself or causing it to a Muslim." [16]

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14. Reciting:

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي. اللَّهُمَّ اسْتُرْ عَوْرَاتِي وَآمِنْ رَوْعَاتِي. اللَّهُمَّ احْفَظْنِي مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِي وَعَنْ يَمِينِي وَعَنْ شِمَالِي وَمِنْ فَوْقِي، وَأَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

Allāhumma innī as'alukal-'āfiyata fid-dunyā wal-ākhirah. Allāhumma innī as'alukal-'afwa wal-'āfiyata fī dīnī wa dunyāya wa ahlī wa mālī. Allāhummas-tur 'awrātī wa āmin raw'ātī. Allāhummaḥfaẓnī min bayni yadayya wa min khalfī wa 'an yamīnī wa 'an shimālī wa min fawqī, wa a'ūdhu bi-'aẓamatika an ughtāla min taḥtī.

Meaning: "O Allah, I ask You for well-being in this world and the Hereafter. O Allah, I ask You for pardon and well-being in my religion, my worldly affairs, my family, and my wealth. O Allah, conceal my faults and calm my fears. O Allah, protect me from what is in front of me and from behind me, from my right and my left, and from above me, and I seek refuge in Your greatness from being unexpectedly harmed from below me." [17]

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15. Reciting:

لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Lā ilāha illallāhu waḥdahū lā sharīka lah, lahul-mulku wa lahul-ḥamdu yuḥyī wa yumītu wa huwa 'alā kulli shay'in qadīr.

Meaning: "There is no god but Allah alone, without any partner. To Him belongs the dominion and to Him belongs all praise. He gives life and causes death, and He is over all things all-powerful." (Recite 10 times) [21]

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16. Reciting:

سُبْحَانَ اللهِ وَبِحَمْدِهِ

Subḥānallāhi wa bi-ḥamdih.

Meaning: "Glory be to Allah and with His praise." (Recite 100 times or more) [20]

Times for Morning and Evening Dhikr

Scholars hold varying opinions on the exact times for morning and evening, which leads to different opinions on when to recite the morning and evening *dhikr*:

- **Morning Time:** Some scholars are of the opinion that it begins after the appearance of dawn until sunrise. Others say it ends when the *duha* time concludes.
- **Evening Time:** Some believe it begins from the time of the Asr prayer until sunset. Others are of the opinion that the beginning of the evening *dhikr* is after sunset. [22]

Other Opinions: The time for morning *dhikr* can be after the Fajr prayer or before it, or after sunrise. The time for evening *dhikr* can be at the end of the day and the beginning

of the night; there is flexibility in this matter. [23] The most important thing is to be consistent with it according to your ability and habit.

Virtues of Morning and Evening Dhikr

Morning and evening *dhikr* have immense virtues in this world, and maintaining them also brings great rewards from Allah Almighty in the Hereafter. Some of their virtues include:

- **Tranquility of the Heart:** *Dhikr* is one of the main reasons for the expansion of the chest and for feeling the presence of Allah Almighty. This brings tranquility and peace to the heart. [24] As Allah says:

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Alladhīna āmanū wa taṭma'innu qulūbuhum bi-dhikrillāh. Alā bi-dhikrillāhi taṭma'innul-qulūb.

Meaning: "Those who believe and whose hearts are assured by the remembrance of Allah. Unquestionably, by the remembrance of Allah hearts are assured." (QS. Ar-Ra'd: 28) [25]

- **Allah Remembers His Servant:** The Prophet Muhammad ﷺ said: "Allah, the Exalted, said: 'I am as My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me in himself, I remember him in Myself; and if he remembers Me in a gathering, I remember him in a gathering better than that.'" (Narrated by Muslim) [26]
- **Daily Nourishment:** Shaykh al-Islam Ibn Taymiyyah likened a person's need for *dhikr* to a fish's need for water. It's a common thing for a fish to die without water, and the same goes for a Muslim without *dhikr*, because *dhikr* is his daily nourishment. [27]
- **Analogy of the Living and the Dead:** The Messenger of Allah ﷺ said: "The likeness of the one who remembers his Lord and the one who does not remember his Lord is that of the living and the dead." (Narrated by Bukhari) [28]

REFERENCES AND VIRTUES

[1] QS. Al-Ahzab, verses: 41-42.

[2] **"Whoever recites it in the morning will be protected (by Allah from various harms) until the evening. Whoever recites it in the evening will be protected until the morning."** (Narrated by Al-Hakim 1: 562. Shaykh Al-Albani declared the hadith authentic in Sahih At-Targhib wa At-Tarhib no. 655)

[3] **"On a rainy and pitch-dark night, we went out to look for the Messenger of Allah ﷺ to pray with him, and we found him. He said, 'Have you prayed?' But I did not say a word. He said, 'Say something.' But I did not say a word. He said, 'Say something.' Still, I did not say a word. Then he said, 'Say something,' so I said, 'O Messenger of Allah, what should I say?' The Messenger of Allah ﷺ said, 'Say (recite) Qul Huwallahu Ahad (Surah Al-Ikhlas) and al-mu'awwidhatain (Surah Al-Falaq and An-Naas) in the morning and evening three times, for these verses will suffice you (protect you) from all evil.'"** (Narrated by Abu Dawud, no. 5082 and An-Nasai, no. 5428. Shaykh Al-Albani said this hadith is *hasan* (good)).

[4] Narrated by Ibn Hibban, in *Sahih Ibn Hibban*, from Abu Hurairah, page or number: 1021, **Summary of the Muhaddith's ruling:** Included in his *Sahih*. **"Whoever says in the evening: 'I seek refuge in the perfect words of Allah from the evil of what He has created,' three times, no poison (or sting) will harm him that night." Summary of the hadith expert's ruling:** Its narrators are trustworthy (*thiqah*). **Narrator:** A man from the tribe of Banu Aslam. **Hadith Expert:** Shu'ayb Al-Arna'ut. **Source:** Takhrij Mushkil Al-Atsar, page or number: 25. **Takhrij (additional reference):** Narrated by Ath-Tahawi in *Mushkil Al-Atsar* (25) with the same wording, as well as by Abu Dawud (3989) and Ahmad (15709) with slight differences.

[5] **"Whoever says: 'In the name of Allah, with whose name nothing on earth or in the sky can cause harm, and He is the All-Hearing, the All-Knowing,' three times [in the evening], no sudden calamity will befall him until the morning. And whoever says it in the morning three times, no sudden calamity will befall him until the evening."** (Then the narrator) said: **"So Aban ibn Uthman (the narrator of this hadith from his father) suffered from a stroke."** A man who had heard this hadith from

Aban looked at him (in surprise). Aban said to him: **"Why are you looking at me? By Allah, I have never lied on behalf of Uthman (his father), and Uthman never lied on behalf of the Prophet ﷺ. However, on the day I was afflicted with this calamity, I was angry, so I forgot to say it." Summary of the hadith expert's ruling:** *Hasan* (good). **Narrator:** Uthman ibn Affan. **Hadith Expert:** Al-Wadi'i. **Source:** As-Sahih Al-Musnad, page or number: 910.

[6] **"Whoever says: 'I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad ﷺ as my Prophet,' Paradise becomes obligatory for him." Summary of the hadith expert's ruling:** Included in his *Sahih*. **Narrator:** Abu Sa'id Al-Khudri. **Hadith Expert:** Ibn Hibban. **Source:** Sahih Ibn Hibban, page or number: 863.

[7] **"The Prophet ﷺ went out from her (Juwayriyah) in the morning after the Fajr prayer while she was in her prayer place. Then he returned after the sun had risen (Dhuha time), and she was still sitting there. He then asked: 'Are you still in the same state as when I left you?' She replied: 'Yes.' The Prophet ﷺ said: 'I have said after leaving you four words three times, which, if weighed against all that you**

have recited since this morning, would surely outweigh them: 'Glory be to Allah and with His praise, as many times as the number of His creation, as it pleases Himself, as much as the weight of His Throne, and as much as the ink of His words.'" Summary of the hadith expert's ruling: [Sahih]. **Narrator:** Juwayriyah bint Al-Harith Umm Al-Mu'minin. **Hadith Expert:** Muslim. **Source:** Sahih Muslim, page or number: 2726.

[8] Abdurrahman ibn Abi Bakrah said, **"O my father, I heard you supplicating every morning: 'O Allah, make my body healthy, O Allah, make my hearing healthy, O Allah, make my sight healthy. There is no god but You.' You repeat it three times in the morning and three times in the evening?"** His father replied, **"Indeed, I heard the Messenger of Allah ﷺ supplicating with these prayers, so I love to follow his Sunnah."** (The narrator) Abbas added in his narration: **"And you say: 'O Allah, indeed I seek refuge in You from disbelief and poverty. O Allah, indeed I seek refuge in You from the punishment of the grave. There is no god but You.' You repeat it three times in the morning and three times in the evening. So he supplicated with these prayers, and I love to**

follow his Sunnah." Summary of the hadith expert's ruling: Its chain of narration is *hasan* (good). **Narrator:** Abu Bakrah Nufay' ibn Al-Harith. **Hadith Expert:** Al-Albani. **Source:** Sahih Abi Dawud, page or number: 5090.

[9] **"Whoever says in the morning or evening: 'O Allah, indeed I have entered the morning (or evening), I call upon You to witness, and I call upon the bearers of Your Throne, Your angels, and all of Your creation, that indeed You are Allah, there is no god but You alone, without any partner, and that Muhammad is Your servant and Your Messenger,' Allah will free a quarter of his body from the Hellfire. If he says it twice, Allah will free half of his body from the Hellfire. If he says it three times, Allah will free three-quarters of his body from the Hellfire. And if he says it four times, Allah will free his whole body from the Hellfire." Summary of the hadith expert's ruling:** Its chain of narration is *hasan* (good). **Narrator:** Anas ibn Malik. **Hadith Expert:** Ibn Baz. **Source:** Majmu' Fatawa Ibn Baz, page or number: 26/29. **Takhrij (additional reference):** Narrated by Abu Dawud (5069), and An-Nasai in *As-Sunan Al-Kubra* (9837) with slight differences.

[10] **"Whoever says every day, in the morning and in the evening: 'Sufficient for me is Allah; there is no god except Him. In Him I have put my trust, and He is the Lord of the Magnificent Throne,' seven times, Allah will suffice him in what he is concerned with from the affairs of this world and the Hereafter."** The main narrator of this hadith is Abu Darda', a Companion of the Prophet ﷺ. The one who examined and ruled on this hadith (*muhaddith*) is Shu'ayb Al-Arna'ut in the book *Takhrij Zadul Ma'ad* page 2/342. Shu'ayb Al-Arna'ut is a highly credible contemporary hadith scholar.

[11] **"When the Messenger of Allah ﷺ entered the morning, he would say: 'We have entered the morning upon the natural disposition of Islam, upon the word of sincerity, upon the religion of our Prophet Muhammad ﷺ, and upon the creed of our father Ibrahim, who was upright and a Muslim, and was not one of the polytheists.'" Summary of the hadith expert's ruling:** *Sahih*. **Narrator:** Abdurrahman ibn Abza. **Hadith Expert:** Shu'ayb Al-Arna'ut. **Source:** Takhrij Al-Musnad li Shu'ayb, page or number: 15367.

[12] **"'O Allah, with Your (mercy/power) we have entered the morning, and with Your (mercy/power) we have entered the evening. With Your**

(mercy/power) we live, and with Your (mercy/power) we die, and to You is the resurrection.' And when it was evening, he (the Prophet) would say: 'O Allah, with Your (mercy/power) we have entered the evening, and with Your (mercy/power) we live, and with Your (mercy/power) we die, and to You is the resurrection.'" Summary of the hadith expert's ruling: Its chain of narration is *sahih* (valid/strong). **Narrator:** Abu Hurairah. **Hadith Expert:** An-Nawawi. **Source:** Al-Adhkar lil Nawawi, page or number: 107.

[13] **Summary of the hadith expert's ruling:** Its chain of narration is *hasan* (good). The hadith narrator is not mentioned here, but the hadith expert who ruled on it is Al-Albani in the book *As-Silsilah Ash-Sahihah* on page 7/557.

[14] This hadith is narrated by Imam Muslim in his *Sahih* from Abdullah ibn Mas'ud, may Allah be pleased with him. Its presence in *Sahih Muslim* is sufficient proof that this hadith is *sahih* and can be acted upon without doubt.

[15] **"The master of asking for forgiveness (*Sayyidul Istighfar*) is for you to say: 'O Allah, You are my Lord, there is no god (who has the right to be worshipped) but You. You created me, and I am Your servant. I am abiding by Your promise and**

covenant as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your blessings upon me, and I acknowledge my sin. So forgive me, for indeed, no one forgives sins except You.' If someone says it in the evening and then dies (that night), he will enter Paradise - or: he will be among the people of Paradise. And if he says it in the morning and then dies on that day, he will also be like that (enter Paradise)." Summary of the hadith expert's ruling: [Sahih]. **Narrator:** Shaddad ibn Aws. **Hadith Expert:** Al-Bukhari. **Source:** Sahih Al-Bukhari, page or number: 6323.

[16] Narrated in *Sahih At-Tirmidhi*, from Abu Rashid Al-Habrani, page or number: 3529, **Summary of the Muhaddith's ruling:** *Sahih*.

[17] **Summary of the hadith expert's ruling:** Its chain of narration is *sahih* (valid/strong). The hadith narrator is Abdullah ibn Umar, and the hadith expert who ruled on it is Al-Albani in the book *Al-Kalim Ath-Tayyib* on page 27.

[18] Narrated by Ibn Hajar Al-Asqalani, in *Nata'ij Al-Afkar*, from Umm Salamah Hind bint Abi Umayyah, page or number: 2/329, **Summary of the Muhaddith's ruling:** *Hasan* and it has a corroborating witness.

[19] **"Whoever says in a day one hundred times: 'There is no god but Allah, alone without a partner. To Him belongs the dominion and to Him belongs all praise, and He is over all things all-powerful,' he will have the reward of freeing ten slaves, one hundred good deeds will be recorded for him, one hundred evil deeds will be erased from him, and it will be a fortress for him against Satan on that day until the evening. No one will come with anything better than what he has done, except for a person who does more than that." Summary of the hadith expert's ruling:** *Sahih*, except for the phrase **"يُحيي ويُميتُ"** (*yuhyi wa yumitu* - who gives life and causes death). **Narrator:** Abu Hurairah. **Hadith Expert:** Al-Albani. **Source:** Sahih At-Tirmidhi, page or number: 3468.

[20] **"Whoever says in the morning and in the evening: 'Subhanallahi wa bihamdihi (Glory be to Allah and with His praise),' one hundred times, no one will come on the Day of Resurrection with anything better than what he has brought, except for a person who said the same or more than that." Summary of the hadith expert's ruling:** [Sahih]. **Narrator:** Abu Hurairah. **Hadith Expert:** Muslim. **Source:** Sahih Muslim, page or number: 2692.

[21] **"Whoever says in the morning: 'There is no god but Allah, alone without a partner. To Him belongs the dominion and to Him belongs all praise. He gives life and causes death, and He is over all things all-powerful,' ten times, Allah will write for him ten good deeds for each one he said, will erase ten sins from him, raise him ten degrees, and that (reward) will be for him like the emancipation of ten slaves. It will also be a guard for him from the beginning of the day until its end, and no deed on that day will overcome them. If he says it in the evening, then it is the same." Summary of the Muhaddith's Ruling:** Its chain of narration is *sahih*. **Narrator:** [Abu Ayyub Al-Ansari]. **Muhaddith:** Shu'ayb Al-Arna'ut. **Source:** Takhrij Sharh as-Sunnah. **Page:** 5/58.

[22] "هل لأذكار الصباح والمساء وقت محدد؟" (*Hal li-adhkar al-sabah wa al-masa' waqt muhaddad?*), islamqa.info, accessed on 27-3-2019. With adjustments.

[23] "وقت أذكار الصباح والمساء" (*Waqt adhkar al-sabah wa al-masa'*), binbaz.org.sa, accessed on 27-3-2019. With adjustments.

[24] "فضل المحافظة على أذكار الصباح والمساء والنوم" (*Fadl al-muhafadah 'ala adhkar al-sabah wa al-masa' wa al-*

nawm), fatwa.islamweb.net, 11-2-2010, accessed on 27-3-2019. With adjustments.

[25] QS. Ar-Ra'd, verse: 28.

[26] Narrated by Muslim, in *Sahih Muslim*, from Abu Hurairah, page or number: 2675, **Summary of the Muhaddith's ruling:** [Sahih].

[27] "فضل الذكر" (*Fadl al-dhikr*), www.islamweb.net, 28-6-2012, accessed on 27-3-2019. With adjustments.

[28] Narrated by Bukhari, in *Sahih Bukhari*, from Abu Musa Al-Ash'ari Abdullah ibn Qais, page or number: 6407, **Summary of the Muhaddith's ruling:** [Sahih].